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A FOURTH  
ADDRESS  
TO THE  
FREE CITIZENS,  
AND  
FREE-HOLDERS,  
OF THE  
CITY of DUBLIN.

Lucas (Charles) M.P.

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DUBLIN:

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To the **FREE CITIZENS**, and **FREE-HOLDERS**, of the **CITY of DUBLIN**.

**A**S every Man's Life, Liberty and Property, are but precarious and insecure, who does not know something of the Constitution of his Country, so every Man, who would secure these Blessings to himself, to his Neighbour and to Posterity, should first equip himself with the Knowledge of the Principles of that Policy or Government, under which he lives, or of which he is a Member ; as the best Shield to ward against the Abuse of Power, and the Incroachments from the Great, to which, from the Corruption and Degeneracy of human Nature, the inferior Members of Society are constantly exposed.

SINCE the Bulk of the **CITIZENS** of *Dublin* want but this Branch of useful Knowledge, to make them vie with, nay, out-shine all the Cities of these Kingdoms, in exerting the *Spirit* of **LIBERTY**, by Force and Fraud, too long suppressed among them, the chief, the sole Contest among us, **MY BELOVED, MY HONORED BRETHREN**, should be, who should first lay the Constitution of our Country open to our View, and explain the *Powers* and *Prerogatives* of those *intrusted* to Govern, and the *Freedom* and *Privileges* of those to be governed. When these are fully known, your steady Virtue cannot fail in restraining the *one* and supporting the *other* by proper *Mears* and *Bounds*. The *Standard* of *Liberty* must then be raised, in your City, and it can never be in the Power of *Tyranny* or *Artifice* to pull it down, while such *Numbers* of well disciplined **FREEMEN** are, voluntarily, enlisted under the **GLORIOUS BANNER**.

It would be well for our Cause, as well, as for me, that some Body better qualified for this extensive and important Undertaking, would put a Hand to it. But, tho' I should ever be ready to give up my Charge to such an one, yet till he does appear, at the hazard of exposing mine own Weakness, I must endeavour to manifest your Strength and to assert your Freedom. The Subject it self must, in a great Measure, inspire the meanest Capacity ; and such Masters, as you, must ever support him,



that endeavours to do you Right, however weak he may prove in the Attempt.---With this Assurance, I venture to procede.

AT the Creation, *Man* was formed a *rational* and *free Agent*. GOD prescribed no specific Form of Government. And, consequently, trusted the Institution of Policy, or civil Society, to Man, whom he had endued with rational, I may say, *God-like* Faculties; and whom he intrusted with the absolute Dominion of all the terrestrial Creation.

BEFORE the Law given by GOD, thro' *Moses*, to the *Jews*, none other was known to Man, but that, which was interwoven with his very Being, the *Law of Nature* or *Reason*; which may well be called the GREAT ORIGINAL LAW.

IN this State *all Men* are perfectly *Free, equal* and *Independent*: Having, as in one Family, a *Common Right* to all the Goods of the Universe.

EVERY Man, in this State, has an *uncontrolable Liberty*, to dispose of his Person or Possessions; but not to destroy, debase or abuse himself, nor any of the Creatures in his Possession; nor to annoy any Creature whatsoever; except for some more wise and noble End, than its bare Preservation. Hence, no Man's Will, alone, can authorise him to injure any Part of the Creation, and much less to prejudice any Fellow-Creature, in his Life, Health, Liberty, Property or Possessions.

THO' this *Great Law* of Reason, as every Man, that fairly consults it, must perceive, *forbids every Tendency to Evil*, and *directs and enjoins every Individual, to do*, strictly and religiously, *the Duties of his Sphere, in Life*, to his CREATOR, to his Neighbour and to himself, yet it has not been found sufficient to restrain the Disorders, to which, the whole Society was liable to be exposed, by the irregularity of any one refractory Member. For, as the Law itself might be but little known, or understood, by some Capacities, and as little regarded by others, no certain, temporal Punishments attending the Breaches thereof; so, Life, Liberty and Property, became precarious and of little Value, till means to defend them,



to obtain Satisfaction, and to revenge Injuries and Damages done them, were ascertained and established.

THUS, as the ill bounded, or ill directed Passions of Man, impelled him to commit Violences, and to make Breaches in the Law of Nature, the instituting human Laws, upon the Foundation of the great Original Law, and to ascertain and Support it, became indispensably necessary. And this for Strength, and mutual Preservation and Security, naturally prompted Men to run together into Societies, and to constitute Rules and Forms of Government, as the only sure means of obtaining and securing that, which is the great end of civil Society, *the well being of the whole Community.*

HENCE, all Nations of the World form'd, and entered into, some Scheme of civil Government; and framed or submitted to Laws, as the best bond of Society. And tho' *all Men* be, by Nature, *free, equal and independent*, and are not to be put out of *this Estate*, without *their own Consent*, and then, no further, than is agreeable to the *Law of Nature*, as before observed; yet, it was found necessary, for the *common good* of all, that every Individual should join, and form one Community, or Body Politic; and by throwing his private Stock of Liberty and Power, into the Hands of a certain regular Society, as so much Treasure in a *joint Stock or Fund in Trade*, to be laid out for the joint Benefit and Support of the whole Community, and to be dispensed, in such Manner and Proportion, to every Member, as the Society, or Body Politic, should, from time to time, judge fit and expedient; always making the good of the whole the principal and unalterable Rule and Motive of all their Actions.

IN this Association commenced the visible, *original Compact* between Man and Man; by which every Individual is bound, under the strictest Obligations, mutually to love and succor each other; and all become subject to the just and free Determinations of the Majority. Hence the VOICE of the PEOPLE was ever esteemed SACRED.

BY this *Compact*, the following Requisites, to Civil Society, were obtained: First, a *known, established Law*,

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as the unquestionable Standard of *Right and Wrong*, and the *common Measure* for deciding all Controversies between Party and Party. Secondly, a *known, indifferent Judge*, with Authority to determine all Differences, according to the known Law. And, thirdly, *A Power to support the judicial Sentence, and to carry it into Action, or Execution*.

FROM these Principles, and for these Intentions, and for none other, were Civil Societies and Governments first instituted. For, as GOD, in his superabundant Wisdom and Justice, must have furnished his Creatures with all things necessary for their Wellbeing on Earth, and as he prescribed no positive, or specific Form of Government, which yet became absolutely necessary for supporting and maintaining Society, free from Confusion and Disorder, so, it is plain, that the actual Formation of Political or Civil Society, as Clay in the Hands of a Potter, was left entirely to Man; in whose Mind, with other rational Faculties, the *Primary Matter* or *Principles* of Government were implanted; in like manner, as the *Primary Matter* of the most useful Metals is laid deep in the Bowels of the Earth, so embodied with Stones, and other foreign Substances, that it is not to be distinguished from Stone, Earth, or useless Dross, till it is separated and refined. But necessity put Man upon Invention; so that, by Art and Industry, those Metals came to be separated and refined, from the gross Masses of rude Matter, with which they were mixed and combined, and to have their Rates, Values and Uses, in Life, assigned and ascertained. This, as well, as Civil Society or Government, may, not improperly, be looked on, as a *Secondary Formation* of these Creatures, by the Art of Man.

It cannot be, here, material, to us, to consider what Policy, or what Kinds or Forms of Government were instituted, by any other People, than those of our MOTHER NATION, *BRITAIN*; whose Laws and Privileges were granted to this Kingdom, upon the Establishment of the first *British* Adventurers in it, and confirmed for ever, by several subsequent Acts of Parliament; as, in the sequel, will appear. I shall, therefore,

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in prosecuting this Subject, confine my self within these Bounds, except where, for Comparison, it may be necessary to make a short Digression.

Tho' there is no Record, so antient, as to shew, when the *Britanic Constitution* commenced, which is an undoubted Proof of its Antiquity, yet it must have had its Origine and Progress, like other Societies. It is enough for me to observe, that it is now universally allow'd, and thank GOD, undeniable, that *Our Government was founded, on the Principles of Liberty, by A WISE, A FREE, and A BRAVE PEOPLE.* And, *that no Part or Member of the State has, or can, justly or lawfully, exercise any Power, or Authority, but what is derived from, and held in trust for, THE PEOPLE; who are the confessed Origine, or Spring of the SOVEREIGN POWER, which, for the easier and better Dispensation and Execution, THEY have committed into the joint Hands of three Estates, so framed and attempered, as to be Checks, the one upon the other; THE KING, LORDS AND COMMONS, IN PARLIAMENT ASSEMBLED; Which constitute the GREAT CORPORATION, or BODY POLITIC of the Nation.* This will appear the most wise, the most equal, the most just, the most perfect Form of Government, that now subsists upon this Globe. A glorious Constitution! In which, all the Parts are free in their allotted Stations! all are Members of the most happy Community, and Servants, one of another! Even the *first and great Estate*, the KING, tho' far greater than any of the known Monarchs of the Earth, in this, that *HE GOVERNS FREE MEN, by their own Election, and Laws, they Rule Slaves, by Arbitrary Force and Violence;* yet is he but the FIRST and GREATEST SERVANT of the State!

GIVE me leave, to enter into a more particular detail of the Beauty, Strength and Excellency of this Constitution. Which I must, however, do but briefly, as well, for your sake, as mine own: For to go minutely into this great and copious Subject, and treat expressly on every Article, is not only beyond my Sphere, but beyond the

the Scope of my Leisure ; for many Volumes could not contain the Disquisition. I must, therefore, content myself, with touching, concisely, upon the Original, Essential Principles of our Constitution, and then upon our Government, in general. In which the great *Original Contract* between the *People* and the *Legislature* will appear, and that *none* of the *three Estates* can encroach upon the Powers, Rights or Privileges, of the other, nor any of them separately, nor all of them jointly, can invade those of the People, without dissolving the *Original Contract* and reducing the whole Constitution to Confusion and Disorder, or to a State of Nature. Whence it will follow, that it is the indispensable Duty of every Individual, not only, to secure his own Portion of Liberty and Rights, but, upon all Occasions, to cast in his *Mite*, to secure that of his Neighbour; and in general, to preserve that Freedom and Independence of all the Parts, and that just Ballance of Power, between the three Estates, that must always be necessary to the very being of our Government.

In this I shall continue LOCK, COKE and ACHERLEY, Writers of the most approved Authority, for my Principal Guides ; that our Antagonists may not be able to Charge us with introducing any Innovation.

THOUGH our Annals cannot shew a Point of Time, in which Parliaments, in some Form or other, did not Exist, yet, it must be confessed, that prior to the Establishment of that great Assembly, the Wise Men, who planned our Form of Government, must have laid down certain essential Principles of the Constitution, never to be diminished, or varied, by any Power, or on any Pretence whatsoever :

It must be utterly inconsistent with all just Notions of true Policy, to suppose the Contrary.

For tho' Man was left in a *State of Liberty*, yet, he could not Pervert it to a *State of Licentiousness*. He is, in all Cases, restrained by the *Great Original Law*, from doing Evil to himself, or to his Fellows, and indeed to all Parts of the Creation, as has been before observed ; so that it is plain, that no Man can give

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Delegate more Power to any Person, than he himself actually Possesses.

THIS must have been had in View, when our wise Ancestors formed the great Corporation of the Nation. They must then have said to their Representatives, *thus far shall your Powers extend, and no farther.* And therefore, Previous to the investing any Man, or Body of Men, with a *sovereign, or legislative* Power, the following, being the ORIGINAL, ESSENTIAL PRINCIPLES of our Constitution, were founded and Established, as the *common inviolable BIRTH RIGHT*, the INDEFEAZABLE HEREDITARY PRIVILEGES of the People.

I. THAT *the Life, Liberty and Property of every Individual Person, whether high or low, Rich or Poor, be equally protected and secured, together with a General Freedom in Trade to all.*

II. THAT *no Individual may suffer, in his Person, Liberty or Property, in any Degree, or by any other Means, than by Laws, made and promulgated, for the common good of the Society, to which he has given, or shall give his Assent, by his Representatives, his Neighbours and his Equals being his Judges.*

III. THAT *Justice and Law may be freely, equally and publicly Administred to all; and not denied, sold or delayed, to any.*

IV. THAT *every Individual may Defend his Person, his Liberty and his Property, from all Injuries and Wrongs; and oppose and prosecute any Man whatsoever, that shall offer, give, or Cause to be given, any manner of Offence, Injury or Wrong, till he obtains Security and Satisfaction.*

V. THAT *in Case of a Person's being Robbed of his Life, or of his Property, the Son and Heir, or Brother and Heir of the Person so Robbed of his Life, being the Party grieved, or the Person so Robbed of his Property, may have a Suit or Action of Revenge, by way of Appeal; in which the Offender shall be liable to be punished with Death, without Power or Authority in any Person whatsoever, to interrupt the Prosecution, or to Pardon, or remit*

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*the Offence, or to obstruct the Execution, except the Prosecutor alone.*

VI. THAT no Man's Life may be put in Jeopardy, by being Obligated to Stand Trial, more than once, for one and the same Crime ; except upon Appeal.

VII. THAT no Man may have an Indefeazable, or unalienable hereditary, Right in, or to Lands : It being Impossible to make things Perpetual and immutable, which the great Author of Nature has decreed Variable and Transferable.

THUS did the Wisdom and Virtue of our Forefathers greatly Provide for the Happiness and Glory of their Issue ! making the *absolute Safety of their Lives, the Independence and Security of their Liberty, Property, Freedom in Trade, and other common natural Rights*, not only the UNALTERABLE BASIS of the Civil Constitution, but the Evident Cause and Intent of its Institution.

THIS great Foundation being laid, and the general Society having become too numerous, to assemble and Compleat the Intended Superstructure, it was found requisite to institute a New Form of Government, or to appoint a smaller, more regular Society, or Body Politic, to represent the whole, and to invest it with all the Powers of the People, at Large, to Provide for future Emergencies, by new Laws, by Leagues, by Arms, &c. These Powers were Vested in the PARLIAMENT, or three Estates of KING, LORDS and COMMONS, jointly, not severally ; and insuperably circumscribed, by these FUNDAMENTAL PRINCIPLES, and by the ORIGINAL CONTRACT, between the PEOPLE and the LEGISLATURE. So that, tho' the Parliament may, and ought to do all things necessary for, or tending to the Preservation, Improvement, Illustration, and Confirmation of this Constitution ; yet it cannot, in any manner, or Degree, invade or vary, much less, Violate or Abrogate these Essential, inherent Principles of our Constitution, without Murdering the Parent that gave it Birth and Sapping the Foundation, on which it Stands.

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THIS will appear more Plain and Evident, when I more particularly explain the Institution of the *Three Estates*, which I must Post-pone to the next Opportunity.

Now, YOU SONS OF LIBERTY! JUST JUDGES! before whom *Innocence and Virtue* can no more dread to Suffer, than *Guilt and Vice* hope to escape, with Impunity; Permit your *accused Servant* to Appeal to that *great and upright Tribunal*, on whose Sentence, alone, depends his Happiness or Misery.

As I cannot be at Enmity with any Man, who is not an Enemy to Mankind, and to himself; so, I Presume, that there is no Man, so much my Enemy, as not to desire, I should rather Stand acquitted, of any Crimes laid to my Charge, than Condemned, before him.

I do not think it Incumbent on me, to Plead to any Accusations laid in the *Dark*, by *Persons unknown*, against me. Let my Accusers come openly, *Face to Face*, as our Law Directs, and when the full Weight of their Testimony appears, I shall ever be ready to answer to the Charge. Till then, I must beg this common Piece of Justice of the Public, in general, that they will not accuse me on spurious, false, or on any Evidence, unheard.

If this be Granted, anonymous Writers, and Slanderers, those worst of *Pirates*, will be treated with just Contempt and Disdain.---The Man, who Corrects me, is my Friend, I may say, yours too. But none but a Fool or a Knave can attempt to *Stab* him in the *Dark*, whose Sole Aim and Ambition is to serve the Public

THE *Dirt* thrown by such *Reptiles*, can Sully those alone who meddle with them, otherwise it must all fall back again, upon their own *congenial* Heads. Therefore, keep Clear of them.

My only Solicitude, at present, is for some Delicate, tender Minds among you, who are moved by the artful Aggravations of certain designing Men, to Censure me, for my last Address, as if I had, therein, attempted to *exalt myself* upon the *Ruins* of the Character of *another*.---If my Humanity could not Prevent my being guilty of so base a Vice, as this, my Pride would certainly



ly keep me from Stooping so low.---I am Sensible, that he cannot be Worthy of your Favor, who wants a Foil.

I think, I find it universally allowed, that every Means of informing the Judgments of the Citizens, in their Choice of a Representative, ought to be tried. Some Body, then, ought to have done what I did, and since no body else would, it became as much my Duty, as that of any other Person whatsoever; and the rather mine, because I promised you, in my first Address, that I should positively fulfill that part of every Citizen's Duty, *to let Slip no opportunity of conveying such Truths to your Ears, as may be conducive to your Freedom and Wealth.* I submit it to your Consideration, whether the last was such, or not, upon the Principles of our Policy.

BUT I hope all Cavillers at this, will be Silent, when they reflect, that, before the Gentleman in Question, declared himself a Candidate, or, to use his own Words, before he had *the Request of several, and the Encouragement of many, of his Fellow Citizens*, unless he Means the *Aldermen*, only, to offer himself a Candidate; he knew, that those *Truths* would be Told, by a Person who never Regards whether, or whom, Truth pleases or displeases. And if he did not, which he neither can, nor, I am sure, will pretend to deny, it must be the Fault of one of his own Corps, alone: Because I openly declared to an *Alderman*, before I had any thoughts of Standing Candidate, that if the *Board of Aldermen* should *presume* to set up one of *themselves*, or their *Minions*, for the Place of a Representative, I would expose all the *Perfidy, Fraud, Corruption, and Usurpations* of the *Board*, further than ever, to the public View, and bring their own favourite *Journal*, their *Monday Book*, to Prove the *Facts*, from the Year one thousand six hundred and fifty eight, to the present. That as for the *Alderman*, he then Spoke of, as a *Candidate*, if he were set up, I Told him, that he must expect to See the *Black History* of the Years, one thousand seven hundred and ten, to one thousand seven hundred and fourteen, revived, and desired he would Tell the intended  
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*Candidate* so, from me; because *He* and *They* alone, would, then, be answerable for the Consequences. Now, I ask, at whose Door does the Blame of telling this Truth Fall?

It is said, and feared, by some, that it was not *Prudent*, by which they mean *Politick*, in me, to touch upon that Subject.---When *Policy* comes in Competition with *Morality*, or *Self-Interest* with the *Public*, to which are We to attend? Ask your own Honest Hearts.---You cannot hesitate in adhering to, and declaring for, the latter.---This, then, have I done, and must always Steadily Pursue. I can only say, that I shall never, knowingly, or designedly, Advance any falshood, but shall always endeavor to Speak Truth, with that Boldness and Freedom that becomes a *Citizen*; at which Facts or Declarations, no Man, worthy of your Regard, can possibly, be offended.

I THOUGHT to have concluded before now: And I most heartily wish it were possible for me, to lay *self* aside, in all my Addresses to you. If it be not so, you must blame those that are the Occasion of it, since I declare it is far from my choice or desire.

THEIR HIGH MIGHTINESSES, our *Non-Conscrip*t Fathers, at the Board of Aldermen, are greatly offended, by telling Truth. No wonder, indeed, since by that their Interest must ever fall, at the same time that yours must Rise by it! They have now made their Interest and yours incompatible, the diametrical reverse of each other; both cannot therefore Stand together; they, or you, must Fall. Strange! that Men, whose Houses are made of Glasse, should begin to throw Stones! But they are now reduced to their last Shifts. They know, that if they cannot return some of *themselves*, or their *fast Friends*, to represent *them*, not *you*, in Parliament, they must soon be undone; and, if they should succeed, that you are undone, by their Usurpations being confirmed, or Cloaked, till, by length of time, they obtain the Sanction of Laws.

THOUGH all the *Creatuers* and *Tools* of these *Mock Potentates*, or these *Green Bills* who *Caw* and *Gape* for the Places that ill-gotten Power, or Usurpation has put

put into the Gift of these *sham Patricians*, should Conspire with their rude Cries to Drown my Voice, or with their tainted Breaths to Blast me, I must tell one Piece more of Modern *Aldermanic* History. I hope no good Man can be offended, that I cannot in Complaisance to these, or any other Men in *Power*, give up, or cease to assert *Truth*, *Justice*, and *Liberty*, in any Instance.

SINCE the *Spirit of Liberty* has so gloriously animated the generality of the Citizens, as to determine them to revive the *Freedom of Elections*, and to chuse a Representative for his *Personal Merit*, not for his *Acquisitions of Fortune*, or *venal Titles*, or *Station*, I thought it an Honor to cooperate with my Free Fellow-Citizens, and, therefore, instead of *private Sollicitation*, instead of *chambering* or *influencing* the Electors, by the ordinary Methods of Time-servers, I chose to present my self to the several Corporations, in their public Halls.

My Intent, in this public Application, was to bring the Election, and the Merits of the Candidates, under just Deliberation, in the general Assemblies. That the several Persons to be represented may be enabled, to elect a Representative, from just Principles; to make a *real*, not a *nominal*, Election.

FOR this purpose, I attended all the Corporations, that have assembled publicly, since the Vacancy; and endeavoured to lay before them, a Sketch of the antient State of our Forefathers, in this Kingdom, who had all the Rights, Liberties, Privileges and Immunities, together with the Benefit of all the Laws of *England*, as well Common as Statute, and a Free and Independent Parliament granted, confirmed and established to this Country, for *them*: Of the great Happiness and Excellency of the Constitution: Of the Decays thereof and the Breaches made therein: Of the Cause of these Decays and Breaches: Of the Means of restoring the Constitution, or preserving the Remnant left us: Of the antient Constitution of this City: Of its Strength and Excellency: Of its present wretched State, and of the Slavery of the Citizens: Of the Causes of this Wretchedness and Slavery; and the Means of restoring and preserving the Constitution, and the Rights of the abused

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and enslaved Members. I endeavoured to shew, that all the Evils attending us, arose from corrupting, subverting, or prostituting Elections, in general ; that no Nation or City utterly lost their Freedom, till Men got into the public Offices by Bribery and Corruption, or by sinister Influence ; that the Liberty of no People could possibly be secure where these vile Practises prevailed ; and that lost Liberty, could not be regained, till Freedom in Elections was restored and established. From these Positions I drew the natural Inferences and the Qualifications of a fit Representative, in the present critical Conjecture, and declared, that my Zeal for the Cause prompted me to offer my self to their Service.

ON Tuesday last, I waited upon the Guild of Merchants. I was not a little surprized to find *The chief Magistrate*, the Head of the great Body Politic of the City, and his *Brethren and Council*, the Board of *Aldermen*, seated at the Table, with all the Ensigns of Magistracy. It was the first Instance I had known of the *Head and chief Members* of the great Society, interfering or mixing with one of the Inferior. And I must confess, it did not a little disconcert me. For I could not without a seeming Indignity to MY LORD MAYOR, address the *Master* of the Corporation, nor could I, without an absolute Offence to the Master, and to the Corporation, which he there represented and presided in, Address the chief Magistrate. In this Dilemma, I resolved to do what appeared least evil, and therefore, regardless of the Master's being thus eclipsed, by the Power and Pomp of the chief Magistracy, I ventured to Address him.

After making some Apology for the Disadvantages, under which I must have appeared, to so judicious an Assembly, after the two Candidates who had just addressed them, I proceeded, as far, as I was permitted, in the Course and Order before laid down. I had no sooner touched upon the Incroachments, made upon the public Liberties, even so early as the Reign of *Richard* the third, by the Board of *Aldermen*, than their present worthy Successors, to prove their Legitimacy, or at least to shew they had adopted the Spirit of their good Predecessors, kindled into Wrath and Indignation. My  
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Voice being tollerably loud, tho' not tunefull, drowned many rude Sneers and Snubs. But as soon as I touched upon the *New-Rules*, and the *Grievances, the tyrannies* practised under the Sanction, or Color of these *legal Shackles*, by the Board, the Fury of Faction burst forth, like a Torrent upon me, and then the Contest was which of the Reverend *Board of Aldermen* should be Loudest in Suppressing the Cries of *Truth* and *Liberty*. But so much of the antient *Athenian* or *Roman* Spirit of *Liberty*, appeared in the *Citizens*, that Compose that great Corporation, that *Faction* was *bissed* and *silenced*, and hear him ! hear him ! hear him ! rung thro' all the Hall.

Nothing but the Countenance of so great, so free, so brave an *Assembly* could have supported me, under such a Conflict, tho' I was no Stranger to *abuse* and every kind of *Opposition*, from that Quarter.

You may judge, that amidst such Interruption, such Clamor, it was not easy for a Person, who had no concerted, or Written Speech, to resume, with any Regularity, the Thread of his Discourse. However, I endeavoured to Proceed, after having answered the Clamors of as many of the *Aldermen*, and their *Minions*, as Spoke intelligibly. Yet, in every Attempt, I was still interrupted and insulted, by these Gentlemen, till they, at length, forced the Master to quit the Chair. But so great was the Majority of the *Free and Independent Brethren*, and such their Spirit, that he was obliged to resume the Chair, and to hear me come to a Conclusion, as well, as the Hurry and Warmth I must have been put into, would permit. The *Alderman* that gave me most Opposition, partly gained his Point, for I did not touch upon the *Blue-Coat-Hospital* ; in which it would have appeared that he is, contrary to the Charter, a Tenant to that Corporation, and if he has not lately Paid it, owes upwards of £500.

Thus much I thought necessary to inform you, in general. Let more disinterested Parsons give you the Particulars.

It must surely be worth your enquiry, why these Gentlemen Rage in this Manner ? Why they should Assemble and appear in this formidable Manner, when  
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the Election of a Master for that Corporation, the Regularity and Validity of which, they would, in an other Court, presume to judge of; and the Election of a Member, to serve this City in Parliament, were to be in contemplation? Why this utter Aversion to clearing up the State of the City? And the fear, that any but an Alderman, or a Creature of their ill-gotten and abused Power, should be returned to serve in Parliament? Why does the drawing the Characters of *Tyrants* gall these Reverend Sages? For if there be no *Tyrants* in the City, these Characters are but imaginary, and therefore should give none, but those who are conscious of Guilt, Offence. The case is, while the *Aldermen* can lay out the *City Revenues*, in defending and supporting their *Tyrannies* and *Usurpations*, as they did in the late Suit, when the *Commons* were obliged to have recourse to *Begging*, to Support the Cause, they can keep us long enough at Bay, to get all their Abuses and Incroachments confirmed. But they know, that if any Person be chosen, who can lay your Grievances before the Parliament, properly, their Power must soon be at an End, their Grandeur fall, and consequently, your Strength and Freedom be restored. For my Part, their storming and raging no more affects me, than the swelling of an enraged Toad, whose Venom falls upon its own Bowels. If I could wish to silence them and their Impotent Writers, it would be only to suppress, or mortify my Pride; because such Opposition and abuse may possibly, tho' insensibly, make me think my self of greater Consequence than I really am: For nothing can raise my Pride more, than being the Object of the hatred, Indignation and Envy of all bad Men, except your Regard and Approbation. And since both are to be obtained by the same Means, to wit, asserting *Truth*, *Justice* and *Liberty*, you may depend upon the Steady Perseverance of,

MY MUCH HONORED BRETHREN  
AND FRIENDS,

Your most sincerely affectionate

Brother and Fellow-Citizen,

and most faithfull

and most devoted Servant

Dublin, Sept.

15th 1748.

C. LUCAS.

